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A P P E N D I X.

XII.—*Proceedings at the South Sea Islands.* By Capt. J. E. ERSKINE, R.N. Communicated by the Admiralty.

[Read March 10, 1851.]

*Her Majesty's Ship "Havannah,"
Sydney, October 10, 1849.*

SIR,

I HAVE the honour to acquaint you, for the information of my Lords Commissioners of the Admiralty, that having been assured by the Governor-in-chief of New Zealand of the satisfactory state of affairs in that colony, and that there was no probability of any disturbance taking place, I sailed from Auckland in her Majesty's ship under my command, on the 18th of June, leaving orders for the "Fly," shortly expected from Sydney, to remain on that part of the station during my absence. I anchored in the Bay of Islands the following day, and remained till the 25th, when, having ascertained that every thing was quiet in that neighbourhood, and likely to remain so, I proceeded to the Samoan or Navigator Islands, heaving-to for a few hours off Nine or Savage Island, on the 6th of July. Having found out from the natives who flocked on board that there were no English missionaries or white persons on the island (although I believe there is one native Christian teacher established there), I continued my course to Tau (incorrectly termed Manua on the charts), the weathermost of the Navigator group; heaving-to to communicate with the chief and missionary on the 8th. On the 9th I entered the harbour of Pago Pago, in Touila, remaining till the 12th; and anchored at Apia, in Upolu, where her Majesty's consul, Mr. Pritchard, resides, on the 13th. From Apia, I visited in boats, accompanied by the consul, the harbour of Saluafata to the eastward, and the island of Manono to the westward, and sailed for the Friendly Islands on the 25th. I anchored in Port Refuge, Vavau, on the 30th; and at Lifuka, the residence of the king of the whole group, on the 1st of August. Having waited on King George, and afterwards entertained him on board, I proceeded to Tonga-tabu on the 4th, quitting the Friendly group finally on the 9th of August.

Thinking it advisable to visit all the missionary stations at present maintained in the Feejee Islands (four in number), I communicated with Lakemba, the station for the windward portion of the group, on the 11th, and anchored at Levuka, in the island of Ovalau, on the 12th. From this harbour I visited Vewa, the head-quarters of the Wesleyan mission; the two resident missionaries, the Rev. Messrs. Lyth and Calvert, accompanying me the following day to the neighbouring island of Bau, the capital and residence of Thakambau, Tui-Viti-oos, head chief of Feejee. This chief having returned my visit on board, I remained at Ovalau till the 18th, going then to Nandi, and Bua, or Sandalwood Bay, which latter I quitted on the 22nd. Returning to Ovalau to land the pilot, I made sail for the New Hebrides on the 27th; and calling off Aneiteum on the 30th, anchored in Resolution Bay, Tana, the same day. Having sailed round that island, communicating occasionally with the natives, and looked into Dillon Bay, Erromango, on the 1st of September, I visited Vate, or Sandwich Island, Jengen, in New Caledonia (where I found the

chief a very well disposed person), and the three Loyalty Islands—Nea, Lifu, and Marr, in succession, arriving at the island of Pines (at which place, as at Aneiteum, some Sydney merchants have formed an establishment for collecting sandalwood, &c.) on the 20th of September. On the 22nd I sailed for Numea, a district on the western coast of New Caledonia, where affrays have taken place with the crews of sandalwood traders (several of whom have been killed during the last two years), touching at different points where communication could be had with the chiefs. Having made all the inquiries possible, consistent with our ignorance of the New Caledonian language, and the secrecy generally observed with respect to all occurrences on these coasts, I quitted them on the 28th, and arrived at Sydney on the 7th of October.

So many different groups of islands have been visited during this cruise that, to prevent confusion, I have thought it advisable to draw up a Report upon the present state of each, and of my proceedings thereat; and I take the liberty of calling their Lordships' attention to that on the New Hebrides, New Caledonia, and the Loyalty Islands, places little known, except by the sandalwood traders, but which, from their proximity to our Australian colonies, the nature of the trade carried on with them, and the consequences likely to ensue, appear to require more immediate attention than any of the other islands in this part of the Pacific.

H. G. Ward, Esq., M.P.,
&c. &c.
Secretary, Admiralty.

I have, &c.
(Signed) JOHN E. ERSKINE, Captain,
and Senior Officer on the Australasian Station.

Samoa, or Navigator Islands.

1. Any report I can make on the state of affairs in these islands must be considered only as supplementary to that of Captain Maxwell, of the "Dido," with a copy of which he furnished me, and in whose opinions I beg to express my full concurrence.

2. Captain Worth, of the "Calypso," will have acquainted their Lordships that the war which was pending during the visit of the "Dido" to Upolu, shortly afterwards broke out, and, I am sorry to say, still continued when I arrived there. The war canoes belonging to the Manono party, which had been seized by Captain Worth and detained in the custody of her Majesty's consul as a pledge for the payment of 608 dollars 25 cents, short of a sum of 1625 dollars 50 cents, demanded as an indemnification for losses suffered by foreigners at the hands of that party, were soon after returned by Malietoa; and as a proof of the pacific feelings of that and the other chiefs towards Great Britain, I may mention that after the sailing of the "Calypso," these canoes remained merely hauled up in Mr. Pritchard's enclosure, without any attempt being made to recover them until regularly redeemed.

Among the items charged against Malietoa, the principal one, of 1000 dollars for "Sunderland's chapel, burnt," refers to a large chapel in the district of Aana, destroyed when, according to national custom, the villages of that district were burnt by their enemies. This chapel was built (as is usually the case) by the natives themselves; and is situated on ground the property of the public, or, as it is here termed, "the Land of the Sons of the Chiefs." It also appears to be somewhat doubtful if the building in question was intentionally set fire to; and even if it were, the war party seemed to have considered it merely as their enemy's property, as they took particular care to prevent the fire reaching an adjoining house, containing the printing-press of the London Mission Society.

After reparation was made, and the sum or equivalent required for this chapel paid by Malietoa, the missionaries waited on him, and offered to return

it, according to Samoan custom ; but it was declined ; so that the articles representing that value still remained with Mr. Pritchard. The other sums were, I believe, paid to the respective persons on whose behalf they had been demanded, and no complaint or allusion was ever made to me by any of the chiefs during our stay, with respect to the indemnification thus paid by them.

Malietoa, with his war party, remained, however, at the fort of Molinuu, within a short distance of Apia, although Captain Worth had stipulated that he should remove from that locality. It may be here remarked, that although Malietoa is the chief of the highest family, and generally considered the leading man of the Manono party, he has, in fact, no more authority, in a military point of view, than any other chief, all affairs being settled by a "fono," or general council, where each little district has its deputed speaker. When his name alone is mentioned therefore, it by no means follows that the acts spoken of are to be attributed to him personally, but to the whole of the party with whom he is connected.

3. On my arrival at Apia I found this to be the situation of affairs, the war on the part of Manono consisting more in keeping their runners out of possession of their lands, and paltry forays, than in regular engagements ; and on that of Aana, who were residing with their allies of Atua, in being prepared against attacks. As no complaint whatever was made by her Majesty's consul, or any other British subject, of the behaviour of either party towards them, I did not consider myself justified in insisting on the evacuation of Molinuu, or in interfering in any way in the war, except by mediation. With this view I proposed to Malietoa to visit me on board, which he did immediately, but I found he had very little power, and was afraid of committing himself ; some points of etiquette interfering with the arrangement of their differences, more than any real cause of complaint on either side. Two days afterwards I went—accompanied by her Majesty's consul, and Mr. Williams, consul of the United States, who acted as interpreter—to Salafuata, near which port is situated Lufi Lufi, the head-quarters of the forces of Aana and Atua, and had an interview with the chiefs. These men declared themselves most anxious for peace, desiring only to return to their own houses, and to be permitted to live on an equal footing with their neighbours ; and in this I believe they were perfectly sincere.

Captain Maxwell having so clearly explained the causes of this war, it is unnecessary for me to recapitulate them ; but it should be remarked that this differs from former wars in the existence of a large neutral party who refuse to take part in hostilities from religious feelings, although, belonging as they do to the people expelled, they are equal sufferers with the others ; and their forbearance is the more remarkable, as, were they to unite their forces, they would be strong enough to finish the war at a blow.

These men were very desirous that I should mediate between the parties, and use my influence in obtaining permission for them to return to their lands, and I consequently exerted myself to procure this arrangement, but without success. I am not without hope, however, that the influence of this party, the probable desertion of some of Malietoa's allies from the neighbouring island of Savaii, who wish to return to their homes, and the knowledge of the disapprobation and contempt with which these paltry wars are looked upon by Europeans, will shortly cause a cessation of hostilities ; especially as the Manono party can have little or no hope, in the altered state of affairs, of retaining the "malo," or governing power, by their continuance.

I addressed, in the course of communication with them, several letters to the chiefs of both parties, urging them to compose their differences, and unite in forming a regular government, which could alone make their country prosperous and respected. I also recommended the adoption of a national flag, there being at this time one or two small vessels sailing out of the port of Apia under no colour whatever, which, should their trade increase, might be a serious

matter of inconvenience to themselves and others. These recommendations were very well received, particularly by the neutral party, and I have no doubt will meet with attention when the war is brought to an end.

4. There are very few foreigners who are not subjects of Great Britain in these islands, and the conduct of the natives towards all of them, from her Majesty's consul and the missionaries downwards, is in the highest degree kind and respectful. I do not believe there is a country in the world where a white man, but more particularly an Englishman, may consider his life and property more secure, even in the middle of the distractions of war, than in this. On my visiting the district of Lulumorgâ, 20 miles distant from Apia, in one of the ship's boats, whither the whole of the Manono force had gone on a war expedition, our party landed in the midst of them with the utmost confidence, and a display of arms on our part would have been considered as unnecessary and unusual as in any part of England, nor does any foreigner ever think of carrying arms for his protection. The plunder now and then complained of consists of occasional thefts (never accompanied by violence) committed in the provision-grounds during their owners' absence, and appear to me to be far fewer than would occur in any other country under like circumstances. In the few cases of wrecks which have lately happened the people have all been well treated; and although in one or two instances attempts have been made to keep some of the property saved, it has always been given up on a proper demand being made to the chiefs: and it should be remembered that here, as in all the Polynesian Islands before the introduction of Christianity, wrecks were considered offerings made to the gods.

Mr. Pritchard also informed me that the difficulties first encountered by him in procuring a site for a house, &c., have been removed, he having now purchased as much as he requires for that purpose; and that the practice of killing his horses, which arose from ignorance of their use, and the damage done by them to the young bread-fruit trees, is quite discontinued.

One case in which redress was claimed by Captain Worth, on behalf of the British subject named Thomas White, for an assault committed on him by some natives of a village named Samatau, in July, 1845, remains unsettled; but the chiefs acknowledge the wrong, and promise redress at the termination of the war, the village in question being at present deserted by its usual occupants.

5. The great disadvantage these islands (especially Upolu and Savaü) lie under is the want of anything approaching to a government. Even where the "malo," or power, was with any district or party, it seems never to have been exerted in making laws, but in oppressing their neighbours. There exists a code of Commercial Regulations, drawn up by Captain Wilkes, of the United States Navy, for the whole of the Samoan Islands, signed by some of the principal chiefs of Upolu; but there is no authority to enforce any of its enactments. A harbour duty of five dollars is paid by all merchant ships to Pea, or Poneis, chief of Apia; but it is looked upon in the light of a private present, and serves no purpose but that of throwing a little more money into the hands of the European traders. Were the present vexatious wars at an end, it would be very desirable that the attention of this people should be turned towards the formation of a code of laws, and the establishment of some authority strong enough to put them into execution. From their oratorical habits, and the custom of determining everything in "fonos," or councils, which are conducted with admirable order and great politeness, I should think them much more fitted for the arts of government than for war, for which they certainly have no genius. I have no doubt the influence of her Majesty's consul will be directed towards this most desirable object when peace will admit of it; and I am sure that any suggestions from an officer in her Majesty's employment will always receive attentive consideration from the natives.

Only one complaint of the conduct of a British subject was brought before

me by some of the chiefs, and that was merely of the practice of overreaching them in money transactions. I took the opportunity of acquainting the individual, however, that the chiefs had full power to remove from the country foreigners who did not behave with obedience to the laws they might think proper to make; and that should any well-founded complaint of bad conduct be made to me, accompanied by a request that the person offending might be removed from the island, I should not hesitate to comply with it. I believe this intimation will have a good effect among the British residing here; who, however, are in general very well behaved.

6. From the smaller group of Manua, and the island of Tutuilla, I had no reports but of the most satisfactory nature. The whole of the population of the former, and nearly all of the latter, have embraced Christianity; and both have absolutely refused to take any part in the war. Tutuilla has the advantage of some form of government; there being seven ruling chiefs, who decide upon measures for the general adoption. I was informed that the small portion remaining of the heathens (not above 100) would willingly have joined their brethren in Upolu, but are prevented by the decision of the chiefs, who have prohibited all intercourse with that island during the continuance of hostilities. Several chiefs whom I met at Pago Pago, particularly Moūna, the head of that district, spoke to me of their strong attachment to Great Britain, and their determination to cultivate the arts of peace. No complaint of any kind was brought to me at either of these places.

7. From all the accounts I could collect, the population of these islands seems to be diminishing, more particularly during the last year and a half, principally from the effects of the *hooping-cough*,* supposed to have been brought from Tahiti, about ten months since, and which has run through the whole of the group. The number killed in the war is inconsiderable, and is not estimated at more than 200 since its commencement; but the diseases incident to bad food and exposure are said to have occasioned a considerable mortality. Those best acquainted with the subject consider the diminution to be not less than 5 per cent. during the above period.

8. The natives are beginning to have a good notion of the value of money, particularly at Apia, where many whalers touch, who trade also, and where goods may be bought from several storekeepers. The islands seem fit for growing every tropical production, and there is a great quantity of rich level land in all. Their only staple, however (with the exception of a little arrow-root, which fetches a tolerable price in the Sydney market), is cocoa-nut oil, worth on the spot 12*l.* a ton, and sells in London for 40*l.* Their contributions to the Missionary Society are generally made in this oil, and they also barter it for goods with the storekeepers. The greatest quantity produced in any year has not, however, exceeded 100 tons; the result, probably, of a few weeks' labour. Ten times that quantity might be raised without any difficulty from the present trees, as immense numbers of cocoa-nuts are left to perish;

* In the discussion which followed the reading of the paper with respect to the extraordinary mortality amongst the natives of the Samoan Islands from hooping-cough, it was mentioned by Sir Woodbine Parish as worth notice perhaps under such circumstances, that amongst the people of South America, where hooping-cough was almost as much dreaded as smallpox, *vaccination* had produced a very remarkable modification of the disease in a great many cases when it had been applied to children and others labouring under severe attacks of it. So much so, that when vaccination was first introduced at Buenos Ayres, it was believed for some time by the medical men that it was a specific not only against one, but against two of the most fatal disorders of that part of the world. Mr. Catlin afterwards stated, that amongst the North American Indians, where hooping-cough was very fatal to the tribes in the far west, the same idea prevailed as to the efficacy of vaccination in cases of that complaint, as well as against smallpox.—Ed.

and should they turn their attention to planting for the purpose, it is impossible to say to what amount this valuable article might be produced.

A few small vessels trade from Sydney, but the wants of the people are principally supplied by American whalers, who, as mentioned above, trade also.

There are a few cattle on the island, most of them the property of Mr. Pritchard and Mr. Williams, the consul of the United States, who supplied us with good beef at a moderate rate, as well as yams and pumpkins. From both these gentlemen I received every assistance during our stay at Upolu, as well as from the missionaries, whose influence with the native population is deservedly great.

9. No foreign ships of war have visited these islands for several years, but vessels connected with the French mission occasionally touch at Upolu and Tutuilla. There are two priests, members of this mission, who have small congregations in the neighbourhood of Apia. They seem to be quiet, inoffensive men, but no cordiality exists between them and their Protestant brethren.

10. Before leaving New Zealand the Governor-in-Chief of that colony had supplied me on their behalf with some useful articles for presents to those chiefs of the different islands, who might be considered entitled, from their attachment and respect to her Majesty's Government, to this compliment. Such favours I found were very much esteemed, more from the proof thus afforded of the remembrance they and their country were held in by the British Government, than from the intrinsic value of the present, which was generally small. To the chiefs of Manua and Tutuilla, and the chief of Apia, attached to the neutral party, I accordingly paid this mark of her Majesty's favour, and I feel sure it will be gratefully remembered.*

Friendly Islands.

1. The whole of this group, comprising Vavau, with numerous smaller islands; those of Habai (the principal of which are, Foa, Lifuka, Ovolavu, and Namuka), and the island of Tonga-tabu, are at present under the dominion of George Tobou, who unites in his person the dignities of King of Vavau and Habai, and that of Tui Kanakabolu, which gives him the sovereignty of Tonga, to which latter he succeeded on the death of Josiah Tobou. This chief is, by all accounts, a very superior person, and what I saw of him tended to corroborate the general report. His authority is very great in Vavau and Habai (the population of which is almost entirely Christian), and is acknowledged in Tonga, although the heathen party, which comprises about half the population of that island (the whole being estimated at 8,000 to 10,000), do not readily yield him obedience. In consequence of this feeling, he usually resides at Lifuka, where I saw him, and where he returned my visit. The condition of Vavau and Habai is perfectly quiet, the Wesleyan missionaries having great influence, which they exercise with much advantage to the natives. At Tonga-tabu the heathen part of the population reside in three forts, of which one only, that of Bea, within three miles of Nukualofa (famed as the scene of the death of Commander Croker, of the "Favourite"), is kept in repair. Nukualofa is the town off which ships generally anchor, and is the head-quarters of the Wesleyan mission in Tonga. One of the heathen forts (Mua) has for some years past admitted a Protestant missionary, and both that and Bea have each a French Roman Catholic priest, who have made a few converts; but, as in Samoa, there is no feeling of cordiality, but the contrary, between the two sects. Should George Tobou live for a few years (and he is a man apparently about 45 years of age), it is probable that all the

* For an interesting paper on the ethnology of these islands, see the *Samöan Reporter* of November, 1849.—*Ed.*

population will become Christianized, and the succession of his son be secured ; but should his death happen at an early period, disputes will certainly arise as to the sovereignty of the different islands, and civil war be the consequence. Besides the dignity of Tui Kanakabolu, which gives the right to rule in Tonga, there is another and a higher one called Tui Tonga, the holder of which is considered to be a kind of sacred personage, and above the cares of government. It is said that the Roman Catholic party advocate for their own views the right of the present Tui Tonga (one of their converts) to the actual rule, and that the heathen party would perhaps assist them ; but as the office must expire with the present holder, and he is imbecile, it is not probable that there will be much trouble on his account. George has, under any circumstances, the whole power in his hands at present, having governors at the islands where he is not actually present, and a regular Government at all, with laws for the punishment of offenders.

2. Before leaving New Zealand upon this cruise among the islands, the Governor-in-Chief of that colony communicated to me a correspondence which had taken place between his Excellency and Josiah and George Tobou, on the subject of the cession of the sovereignty of their dominions to the Queen of Great Britain, with a letter from her Majesty's Secretary of State for the Colonies, in answer to Sir George Grey's Despatch, desiring him to decline such offer on the part of the British Government, but to express her Majesty's friendship, and her desire for the advancement of prosperity, civilization, and religion in their islands.

Sir George Grey having requested me to deliver his answer to this effect to George Tobou, I did so accordingly, and took occasion to assert my conviction that the fear expressed in his letter, before alluded to, of the encroachments of the French (a fear which seems to be generally entertained among the islands of the Pacific), was groundless. The king, however, having lately been a sufferer from the threats of a French citizen, who, according to his account, had obliged him to pay a sum of 600 dollars as an indemnification for losses incurred in the island of Tonga-tabu, by the acts of the natives, was very desirous that the facts of the case should be stated to the British Government. It appears that about two years since a French merchant named Maruc, having arrived with a cargo of goods at Tonga, received permission from the king, at the request of the Rev. Mr. Thomas, chairman of the Wesleyan mission, to establish himself there : his goods being deposited in the mission-house till a building could be prepared for himself. The natives, however, who have a great dislike to the French, burnt down two houses successively, whilst in process of removal to other sites which M. Maruc had purchased ; the first from the king, and the second from another chief. The king being unable to detect the offenders, caused the purchase-money of both these houses to be returned to M. Maruc, who accordingly was no actual loser ; and in process of time he was allowed to put up and inhabit another building. A vessel being about to sail for Tahiti, M. Maruc, however, had written a complaint to the governor there of this treatment, and in a very few months the "Brillante" corvette arrived to inquire into the case. The king complains, that though unwell, he was ordered on board, when a severe lecture was read to him by the captain, and he was desired to be very careful in his treatment of French citizens in future. No indemnity, however, was asked for, as no loss had been sustained, and M. Maruc continued to reside on the island. A few months ago a small outbuilding attached to his house was again burnt down (the natives assert by the carelessness of his own servants), and a few articles of small value were missed, supposed to have been stolen. The king having caused all the neighbouring houses to be searched, without effect, M. Maruc demanded as an indemnification, cocoa-nut oil to the value of 600 dollars, threatening, that in the event of a refusal, a man-of-war should return and destroy the place, and hinting that his forbearance alone prevented

rigorous measures being adopted by the "Brillante" on a former occasion. The question was debated in an assembly of the chiefs, many of whom were indisposed to accord with the demand; but the king, taking (as he told me) the advice of the missionaries, persuaded them that it was better to yield than run the risk of more severe treatment by a ship of war. The sum of 600 dollars was accordingly raised by the people bringing a quantity of provisions which were sold to some whalers then in port, the king making up the balance of 174 dollars, being all the money he possessed; and M. Maruc departed in his own vessel for Tahiti, giving George an acknowledgment that he had no further claim on him. I believe there is no doubt that M. Maruc, during his stay on the island, had been constantly annoyed by the conduct of the natives, in spite of all the king could do to prevent it, and of the efforts of the Protestant missionaries, who cannot in this instance be accused of exciting the native population against a foreigner, as they had befriended him from his arrival. But the king naturally expressed great alarm at the prospect of demands being made upon him in this manner, fearing that it might be done, not merely with a view to extortion, but to the weakening his power, or ultimately depriving him of his dominions. I explained to him that complaints of the conduct of French citizens should be made to their own Government, who could not be supposed to entertain any such evil intention towards him, and would not willingly allow him to be imposed on. As the king, however, has no regular secretary or confidential person about him capable of drawing up any complaints of the kind, he has no means of taking such a step, and requested that I would acquaint the British Government with his situation.

3. It is certainly to be regretted that there is no consular or other agent of any European power in these islands to whom such disputes might be referred, and who could give the king advice and assistance in forming his government; which from his character, as well as his acknowledged authority, might be a tolerably strong one. Such an officer might also be of service in securing the succession of George's son, the only means of keeping these numerous islands united and prosperous. In a commercial point of view there seems no chance of their ever occupying a high position. They are of small size, and for their extent are tolerably well populated. Cocoa-nut oil, as in the Samoan group, is almost the only article of export of consideration to Europeans. There is some traffic, however, between them and the Feejees in smaller articles; and numbers of Tonguese go there to build their large double canoes, as they have themselves no timber fit for the purpose.

4. The few British in this group are generally well conducted, and no complaints were brought to me against any of them. Port Refuge, in Vavau, being the best harbour, and the most resorted to by whalers, there are more English and Americans there than at the other islands. Several applied to me to be taken away; but as some of them were under sentence of labour on the public works, for desertion from their vessels, &c., I declined to interfere in such cases. They are, I was assured, generally well treated by the natives, who are (both Christian and heathen) very well disposed towards the British. There can be little doubt that Christianity will, ultimately, become the religion of this people; but there does not seem much hope of a rapid progress in civilization. From the fruitful nature of their land, and the mildness of the climate, they have few wants unsupplied, and no stimulus to industry. The king, however, as mentioned before, is a very intelligent man, and several chiefs and others, educated by the missionaries, exhibit a tolerable share of ability.

5. I am not aware of any regular survey ever having been made of these islands, and they are certainly not laid down with any attempt at accuracy in any chart supplied by the Hydrographical Office. From the numerous reefs among the Habai group, the navigation is impossible, in the present state of

things, without a native pilot, with whom it is generally very difficult to communicate. Banks are also known to have been thrown up by volcanic action within the last few years.

Feejee Islands (otherwise Fiji or Viti).

1. This very fine group of more than double the extent, and probably seven or eight times the population of the Samoan, (as a reference to the size, &c. of the principal islands of each will show,*) has been seldom visited by her Majesty's ships, and is principally known from the account of Captain Wilkes, of the United States Exploring Expedition, who surveyed it in 1840, and the reports of occasional traders in "beche de mer" and tortoiseshell. The inhabitants are (as is well known) of a different race from the Polynesian islanders to the eastward, having more of the characteristics of the negro, although there is now a considerable admixture of Tonguese blood among them, from the numbers flocking here from the Friendly Islands, who are received on an equal, or even superior footing, and many of whom settle for life. The Feejeans are generally reputed treacherous, cruel, and cowardly; and with the exception of the greater part of the Windward Islands, (where the Wesleyan missionaries have made great progress,) and the smaller Christian congregations in the larger islands, they are certainly addicted to cannibalism, to a degree not generally known or believed in other countries, apparently more from the love of human flesh as an article of food, than as satisfying a feeling of revenge on the bodies of their enemies. Of this, a late example will be mentioned afterwards. They excel all their neighbours, however, in many of the useful arts, (such as building large canoes, and the manufacture of the native cloth and pottery,) and they are polite and ceremonious in their communication with persons whom they respect. The immediate authority of their chiefs, to whom much deference is paid, is very strong; the greater part of them acknowledging a kind of dependence on the chief of Bau, (or Ambow,) a small island on the coast of Viti Levu, which forms his capital, and may be considered that of all the Feejees. This man (whose father is still alive and shares his authority) is called Seru, or Thakambau, and has within a few years taken the title of Tui Viti, or King of Feejees. He is a person of considerable energy and better disposition than ordinary, being very kind to the white residents generally, and (although not professing Christianity) particularly so to the missionaries, whose principal station is at another small island, Vewa, (or Biva,) a mile or two distant from Bau. They have also at present three others—viz. : one at the island of Lakemba, to windward; one at Bua, or Sandalwood Bay; and a third at Nandi: the two latter on the south side of Vanua Levu.

2. Having touched at Lakemba on the 11th of August, where everything appeared to be going on well, I anchored the following day in the reef harbour of Levuka in Ovalau, from whence I visited the mission station at Vewa, and the island of Bau, the residence, as above-mentioned, of Tui Viti, accompanied by the Revs. Messrs. Lyth and Calvert, who kindly acted as interpreters.

3. I have learnt from the missionaries at Lakemba and Vewa, that in September or October last a plot had been formed by a young chief at Bua (or Sandalwood Bay) to murder the Rev. Mr. Williams, and plunder the mission

* FEEJEE.—*Viti Levu*.—85 miles long by 40 broad. *Vanua Levu*.—95 miles long by 20 or 30 broad, besides numerous smaller islands. Whole population estimated at 300,000. SAMOA.—*Savaii*.—40 miles long by 25 broad. *Upolu*.—40 miles long by 12 broad. Whole population about 38,000.

stores there, but its execution had been stopped by its leader (by name Ba-chanamu) being put to death by the chief of a neighbouring town, when his followers at once dispersed. I was also informed that a demonstration had been made against the mission station and Christian villages at Nandi, by the people of So-Levu, (a neighbouring town,) in the month of April. In my interview with Tui Viti, therefore, (after expressing my satisfaction with the accounts I had heard of his treatment of the British missionaries and others,) I told him of my intention to visit those two stations, and inquire into the truth of the above reports. Of this he at once approved, although he informed me that there was now no danger of any harm happening to the missionaries, declaring that he would take care of Bua himself, and he spoke (I believe) with perfect sincerity of his good wishes towards the white people generally, and his desire to give them every protection and assistance.

4. As I had heard many complaints of the conduct of one or two of the resident Englishmen, I told the chief that if he could substantiate a case of misconduct against any of them, and express a wish that the offender should be removed from the island, the captain of a ship-of-war would convey such person away, but that no British subject would be permitted to be in any way ill-treated or plundered. At this he declared his full satisfaction, and on his alluding to the hope of some person being appointed by the British government who might look after their own subjects, (a hope which I am told he has often expressed,) I took the opportunity of saying that, however desirous her Majesty might be of showing her friendship, such a manifestation as the appointment of a consul could hardly be expected, whilst in his capital practices (referring principally to cannibalism) were daily occurring which all civilized people looked upon with horror; and that he could give no better proof of his wish to merit such a favour, than by his example and influence inducing his people to abandon it. This chief, and the second in authority at Bau, (Navindi,) having accompanied me on my return to the ship, I entertained them on board for two days, exhibiting, at their desire, shot and shell practice, &c., which they are fully capable of understanding, although they had but little notion of the power of our arms until the destruction of the town of Noundavau by her Majesty's ship "Calypso" in June last, as a punishment for the murder of two white men by the inhabitants of that town.

5. I left Ovalau on the 18th, anchoring the same evening in Nandi Bay, and found that all was now quiet, although there had been a threat on the part of the people of So-Levu to plunder the mission-house and village in April last. The people of these places are relations and friends; but those of So-Levu being the more powerful, had been accustomed to exact many presents, &c. from their neighbours. Since their adoption of Christianity, however, these had considered themselves released from any such obligations; and hence the attempt made by those of So-Levu. The Christian party, although much less numerous, knowing the advantage of union, stood to their arms, and determined to defend the place—a circumstance so unusual in the Feejee warfare, that the others at once came to an understanding and retired, remaining ever since on good terms. Thinking, however, that the appearance of the ship at So-Levu would have a good effect, I embarked the resident missionary, the Rev. Mr. Hazlewood, and proceeded thither. The principal chief at once came on board when sent for, and expressed himself in a most friendly way towards the missionaries, throwing the blame (I believe justly) on another man, who was now absent. To amuse the chief, and show him at the same time that his town was in our power, I fired one or two shot at an object on the reef; and I do not think there is any fear of an outrage towards white people being committed in that quarter.

6. At Bua, or Sandalwood Bay, the Rev. Mr. Williams considered affairs to have returned to a satisfactory state, since the death of the chief before mentioned, and was not apprehensive of anything of the kind recurring. The plot

of last year was part of a wild scheme this man had formed, of making himself distinguished in war; and, although the mission station (being only separated by a narrow river from his head-quarters) might certainly have suffered, he must soon have been crushed. The present chief, the brother of the late one, being too ill to come on board, I went and saw him at his village, and found him a quiet, inoffensive man. As I was told that the late chief, on being reminded of the destruction of Noundavau, by the "Calypso," only two months before, had ridiculed the power of a ship of war to injure him, as he could always retire to the mountains, leaving his empty village in their possession, I took occasion, in speaking to this chief of the lately contemplated outrage, to explain to him Tui Viti's promise to me, that he would take care to permit nothing of the kind in future; and as few in these islands are desirous of exciting the displeasure of Bau, I believe this would be most efficacious in checking them, even were they disposed, which at present they are not, to make any attack on the mission. I returned to Ovolau to land the pilot, and quitted the Feejees finally on the 27th of August.

7. Various complaints had lately been made to the Governor of New South Wales, (which his Excellency forwarded to me,) of the conduct of certain Englishmen in these islands, and of one in particular (Charles Pickering) who has been well known for some years as a man of bad character. When at Vewa, I accordingly made inquiries as to the truth of these accounts, but found that of the particular crimes this man and the others were accused of, none were said to have been committed since the visit of the "Calypso," when Captain Worth examined into several cases, but came to the conclusion, which I also did, that none of them admitted of legal proof. I contented myself accordingly by repeating to those men who had been complained of, that future misconduct would lead to their being removed from the islands; and, if proof could be obtained, to a trial before the Supreme Court of New South Wales. I have little doubt that many murders and other atrocities have formerly been committed by Englishmen, who had adopted the savage customs of the people among whom they were living, and who considered themselves secured from detection by the want of communication with their own country or colonies; but I believe this is seldom or never the case now. One of the gentlemen who in the present instance had forwarded the representations above alluded to, to the governor of New South Wales, had evidently been imposed upon by a chief of Rewa, named Thokonauto, or Phillips, who is said to be very intelligent, and to speak English fluently, but is a man of depraved and corrupt character. There is a considerable number of white men, principally British and Americans, who have formed a settlement at Levuka, in the Island of Ovolau. About six years since they had been sent away from this place by Thakambau, (who suspected them of favouring his enemies,) and established themselves at So-Levu, (or Sua Lib,) in Vanua Levu; from which place, however, they returned, at his solicitation, the beginning of this year. Including women (principally Feejeeans) and children, the community amounts to about 200 souls; and, as they are generally very respectable and well-behaved people, they exercise a salutary influence both over other white persons in the islands as well as the neighbouring natives. Several are shipwrights, and have built small vessels, and pilots are always to be found among them. One served in that capacity and as interpreter on board the "Havannah" for fourteen days, and I had every reason to be satisfied with him. As the navigation of the Feejees is almost impossible without a local pilot, and as the position of Levuka is one of the most accessible, ships coming to the islands will find these men of essential service.

8. A superstitious practice has long prevailed among these people, of putting to death all persons, native or foreign, who were wrecked on their coasts, which will account for the dread they have been generally held in by small vessels. This practice, however, I have reason to believe, is given up, where white men

are concerned, over the greater part of the islands, and certainly in all to which the authority of Thakambau extends. Murders for the sake of gain have been occasionally committed, the last being that of an Englishman and an American at Noundavau, for which Captain Worth, of the "Calypso," took and burnt the town. This example is generally considered here to have been of great service, more as showing that foreigners are under the protection of their own governments, than from its severity, as it is now said that few, if any, were killed on the occasion. It is my opinion, however, that such measures should only be resorted to in extreme cases, and after a thorough examination into all the circumstances attending them: both because the guilty persons being rarely the sufferers, the indignation of the others keeps up a feeling of irritation against all strangers; and also because rival chiefs, satisfied to have their battles fought and their enemies destroyed by proxy, are ready to bring false accusations of the kind against them for that purpose. Thakambau, for instance, was desirous that I should punish the chief of Mothuata (against whom he has a feeling of enmity) for an alleged murder committed some years since, although, from all I could learn, he at least was not to blame in the business.

9. Although the murder of shipwrecked persons is supposed to be a religious duty, there can be little doubt that the desire to eat the bodies is the principal cause of its continuance, human flesh being esteemed above all other kinds of food. About the end of July, three weeks before the arrival of the "Havanah," fourteen women and one man belonging to a neighbouring town (with whom no war existed) had been stolen from the reefs, whither they had gone to pick shell fish, and brought to Bau, to entertain the people of a tribe who had arrived there with their periodical tribute, two or three having been previously entrapped from other quarters and eaten. The missionaries, Messrs. Lyth and Calvert, were absent from Vewa at the time, but their wives immediately crossed over to Bau, and having in the most daring manner forced themselves into the house of Tanoa, the father of Thakambau, (a piece of sacrilege for women to attempt,) begged the lives of these unfortunate wretches. Ten had been already slaughtered, (two of them in the hearing of these heroic ladies,) but the lives of the remainder were granted to their entreaties. On my visit to Bau, I was shown the remains of the bodies suspended to trees, and the ovens in which they had been cooked, by some of the persons in whose behalf this feast had been prepared, with evident surprise on their part that such a sight should excite any feelings of horror or disgust. The missionaries, whose treatment of these people is marked by extreme toleration and good judgment, are however not without hope that the practice of cannibalism is on the decline, and that the influence of Thakambau (who does not yet feel himself strong enough to take decided steps) will be exerted to stop it. A favourable sign had shown itself on Messrs. Lyth and Calvert's visit above mentioned, they having been followed to their canoe by crowds of women, thanking them for their interference—a feeling which a year or two since they would not have dared to express, even could they have estimated the sense of duty and self-devotion which prompted so noble an effort.

10. As Thakambau had requested me to write to him before I left the Feejees, I did so, taking care to urge both the expediency of protecting the well-conducted white men, (which he is quite disposed to do,) and above all, of exerting his increasing authority in repressing practices which all civilized nations looked upon with horror. As he is a man quite capable of valuing the opinion of other countries, the proof thus afforded that the feeling on this point is not merely a fancy of the missionaries, will probably not be lost upon him.

11. The articles of export from the Feejees are cocoa-nut oil, tortoiseshell, and "beche de mer," and are inconsiderable in amount. The latter is said to

be much diminished in quantity of late years. The sandalwood, which was once procured here, is quite exhausted. One or two small vessels from Sydney, and a few regular American traders, frequent the islands. They have a large internal trade in native articles—such as cloth, cordage, and pottery, which is carried on with great activity in their large canoes. The timber which grows in the island is well adapted for the construction of these, and might, with other kinds of hard wood, prove to be worth exporting. Some of the islands are very thickly inhabited, but the missionaries, who have the best means of information, believe the population is diminishing; which, considering the number killed in their treacherous warfare, and for cannibal purposes, the strangling of a deceased chief's wives, and the putting to death all old people, is most probable. It is also supposed that the practice of war only became habitual at a late period, and was certainly aggravated by the assistance of white people, (several of them runaway convicts,) who first made their appearance in the Feejees about thirty years ago. The adoption of Christianity, and the concentration of power in the hands of one individual, will (it is to be hoped) tend to improve this state of affairs; and it cannot be doubted that a show of sympathy with their interests on the part of our government, would materially advance these desirable objects. They have as yet (with the exception of a few head of cattle) no stock but pigs. Many of the islands would make good pasture, but the general insecurity of property prevents any improvement of the kind.

12. The difficulty attending the navigation of these islands has been much lessened by the publication of the charts of the United States Exploring Expedition, which we found generally very correct, and which every ship coming here ought to be provided with. The only plan supplied by the Hydrographical Office is worse than useless, and could only tend to lead a ship into danger.

The New Hebrides, New Caledonia, and the Loyalty Islands.

1. These islands, few of which have ever been visited by a ship of war, are in a commercial point of view of much greater importance to our Australian colonies than any others in the Pacific, from ten to twenty vessels being constantly engaged in the lucrative trade in sandalwood and “beche de mer,” with China. For the collecting and shipping of these articles two establishments have been formed within the last few years—viz., one at Aneiteum, the southernmost of the New Hebrides, and another at the isle of Pines, immediately to the south-east of New Caledonia, giving employment to a considerable number of white men in addition to those navigating the vessels. The former appears to be principally the property of a Mr. Paddon, formerly commanding a vessel in the trade, who resides there, and is extending his speculations, setting up saw mills, &c.; and the latter to a respectable man in Sydney, a Mr. Town and his partners—the establishment being under the charge of an agent. These and other merchants have also occasional agents at different islands, collecting sandalwood and “beche de mer” for muskets, axes, cloth, tobacco, &c., which is called for by trading vessels, and taken either direct to China, or to Sydney to be shipped for that market.

2. The inhabitants of these islands are of various mixtures of races, those of Tana and New Caledonia being blacker and more woolly haired than the people of the Loyalty Islands, and Vate, or Sandwich Island, to the northward, who appear to have more of the Polynesian blood and language than their neighbours. They are, however, generally cannibals (as many have confessed to myself and other officers); although, unlike the Feejeeans, they eat only the bodies of their enemies, and in some cases those of shipwrecked persons, whom they consider a fair prey—a fact expressed by the saying, that

"all is fish which comes out of the sea." The New Hebrides are more fertile than New Caledonia and the Loyalty Islands, the latter (low coral islands) being generally barren, and the inhabitants apparently very poor; but sandalwood grows more or less at all, being perhaps the most plentiful at Erromango.

3. Since the commencement or revival of this trade, about 1840, it has (with a view to prevent competition and interference by regular authority) been carried on until lately with the secrecy generally observed in contraband transactions, which makes it still difficult to obtain precise information concerning it. It was well known, however, that the men employed were usually of reckless character; and accounts of fights with the natives, and treacherous attacks on both sides, attended with considerable loss of life, occasionally reached Sydney. When at Tonga-tabu, I was informed by a young chief, (Mchuselah Tae,) who was one of the party, that some years ago (it is believed about December 1842) two vessels under British colours, belonging to Sydney, (the "Sophia," Henry, master; the "Sultana," Scott,) and another, (said to have carried the Tahitian flag,) commanded by a man named Dennison, formed a regular expedition at Tonga, for the purpose of forcibly cutting sandalwood at the New Hebrides. Sixty Tonguese, armed with muskets, were embarked, twenty in each vessel, under a chief named Maafu, brother of the then King (Josiah Tobou). The expedition called at Lakemba to procure more men, (which they did not succeed in doing,) and then proceeded to Erromango, where the party was landed, and a quantity of sandalwood cut and embarked. Having had an affray with the natives, one of whom was shot, they went on to Vate, or Sandwich Island, and continued their depredations. The Tonguese stated that his countrymen were landed armed, (the white men remaining on board,) and ordered to cut wood. They soon had a quarrel with the people of the island, who, having no muskets, were defeated with a loss of twenty-six killed. The others having fled to a cave for shelter, their pursuers secured the entrance, and piling up a heap of houses and rubbish, set fire to it and suffocated them all. One of the Tonguese only was killed by an arrow; but in spite of these affrays, and the remonstrances of Maafu, Henry, who commanded the expedition, kept them cutting wood for three days longer, before he would accede to their wish to return home. This statement was made to me in the presence of the governing chief, Shadrach Munui, and all the missionaries; and several others were pointed out as having been on the expedition, the history of it being perfectly current with all the inhabitants of the island. At Sandwich Island two chiefs (Tongalulu and Talipoa Ura) corroborated the story, saying that on one side of the harbour forty, and on the other twenty, of their people, were killed on the occasion. The three vessels returned to Tonga-tabu, taking some natives of Erromango with them, (two of whom I saw,) and afterwards went to Tahiti, where Henry is said to be at present engaged as a pilot by the French government, to which one at least of the vessels, the "Sultana," was afterwards sold, and is now in their employ.

4. Forcible measures, though not to the same extent, have frequently been resorted to by other vessels, and all kinds of excesses have been committed by the undisciplined crews, who always carry arms, and are but too ready to make use of them. It is not surprising that the natives of the different islands (anxious though they are to traffic with Europeans) consider themselves justified in taking every advantage of men who treat them in such a manner. During the last few years, accordingly, constant disputes, attended with loss of life on both sides, have taken place. The following list comprises probably a very small number of what have actually occurred, information being very seldom given by the white men engaged, and impossible (from the want of interpreters and knowledge of the many dialects) to be obtained from the natives.

<i>Vessels and Circumstances.</i>	<i>Dates.</i>
1. Boat's crew killed at Marr; supposed to have belonged to the schooner "Martha," of Sydney.	About the end of 1841.
2. Brig "Star," of Sydney, taken, and all the crew killed, at the Isle of Pines.	October, 1842.
3. Brigantine "Catherine," of Sydney, attacked, several killed and wounded, the vessel nearly blown up, at the Isle of Pines.	Early in 1843.
4. Barque "Magnet," of Sydney, attacked at Lifu, chief and another native shot; afterward long-boat attacked, and several natives killed, their canoe and catamaran seized and kept.	October, 1843.
5. Brig "Brigand," of Sydney, attacked at Marr; seventeen of the crew killed and wounded.	Nov. 1843.
6. Cutter "Sisters," of Sydney, taken at Marr, and the crew (eleven in number) killed.	End of 1843.
7. Affray at Tana with the crew of a vessel, in which some Samoan missionary teachers were embarked; one seaman and five natives killed, several wounded.	Early in 1846.
8. Barque "British Sovereign," wrecked off Vate, or Sandwich Island; all the crew except two killed.	April, 1847.
9. Schooner "Elizabeth," of Sydney, boat capsized at Erromango, with five men—two killed. This vessel had several affrays with the people of Erromango, and was at last lost in February, 1848, when all the crew perished.	1847.
10. An expedition undertaken by the boats of the barque "Spy," of Hobart Town, up the river Kanela, in New Caledonia; one man wounded, and many natives said to have been killed.	1847.
11. Two boats' crews of the schooner "Vanguard," of Sydney, eight in number, including the master, killed at Numea, in New Caledonia.	October, 1847.
12. Two boats' crews of the barque "Avon," of Sydney, attacked at the same place, several wounded; first mate lost an arm and an eye.	January, 1848.
13. A small vessel taken off Resolution Bay, Tana, Master (white, notorious among the islands), and two others killed. The perpetrator of this deed was afterwards clubbed by his own people.	May or June, 1848.
14. Schooner "Terror," of Sydney, boat taken, and one man killed, at Erromango. Another vessel, the "Daniel Watson," is said afterwards to have sailed down the coast, firing at all natives indiscriminately whom they could see. The master or mate of another vessel is also said to have fired at and killed a friendly chief, who was swimming on shore from the schooner.*	About June, 1848.

5. As a means of checking such proceedings for the future, I determined to call at as many places frequented by sandalwood traders as my time would permit, attempting to open some communication with the chiefs, and explaining to them the necessity of both parties adopting a different system in trading. In all these places I found the chiefs perfectly disposed to listen to reason, having generally no concealment about the fights, &c., which have taken place, but seeming to consider them the necessary consequences of carrying on a barter with Europeans. The Bishop of New Zealand had told me at Auck-

* For the total destruction by the natives of Mr. Fitzgerald's establishment on the north end of New Caledonia, as well as of the French Missionary Station at Yengin or Balade, see the 'Nautical Magazine' for June, 1850, p. 359.—Ed.

land his intention of visiting these islands about this time, to communicate with the Samoan teachers connected with the London Missionary Society, and ascertain the practicability of placing missionaries at different localities. I fell in with his Lordship accordingly off Tana, on the 2nd of September, and continued in company with him until he quitted the isle of Pines on the 22nd.

6. At Resolution Bay, Tana, I found that an Englishman, who had deserted but a few days before from a Sydney vessel, had on the day previous to our arrival joined a war party of the natives, at the request of one of the chiefs (from whom he expected some favour), and shot a man of the opposite side. I accordingly detained and removed him from the island, explaining to the chief, who was perfectly satisfied of the justice of the proceeding, my reason for doing so. This man had belonged to the Vanguard schooner when her boats were seized and their crews killed at Numea, in New Caledonia, in October, 1847, and was afterwards useful in pointing out that and other places on the coast. I have since set him at liberty at Sydney, it being impossible to produce legal evidence of the act of which he was accused.

7. I proceeded to sail round the island of Tana, where there are several anchorages, frequented by vessels, and where I had reason to believe squabbles had taken place during the last few weeks, landing occasionally to communicate with the natives, and induce them to come off to the ship, that they might have some notion of the purpose of our appearing there. I then ran across to Vate, or Sandwich Island, anchoring in a capacious harbour on its south-west side, which I named "Havannah" harbour, she being the first of her Majesty's ships which had anchored there. Having had the same satisfactory interview with the natives, I proceeded (touching at Nea, the westernmost of the Loyalty group) to Yengin, a harbour on the east side of New Caledonia, about 50 miles to the S. E. of Balade, where the chief, an intelligent man, who had been at Sydney, and speaks some English, is considered a very friendly person to Europeans. I continued down the coast, calling at the other two Loyalty Islands, Lifu and Marr; at the latter of which some of the most desperate attacks on vessels had been made. As the character of the people, however, has so much improved, as to admit of six missionary teachers residing among them, and the chiefs (father and son, who had headed the attacks alluded to) were dead, I thought it sufficient to demand that a chain cable and some smaller articles, said to have belonged to the unfortunate cutter "Sisters," should be delivered up, which was done immediately, with the most positive promises that no outrage of the kind should be again attempted. It should be stated, in fairness, that the reason given by those people for the attack on the "Sisters," was the fact of the principal chief, Jewe, having been ropes'-ended by the master during a dispute about the payment for sandalwood—an insult which no islander in the Pacific, especially one of high station, could brook.

8. At the Isle of Pines, where, as mentioned before, there is a settlement of Englishmen collecting wood, &c., for Sydney merchants, and where, in consequence of the considerate manner the natives have been treated, the best feeling exists between both parties, I procured a native pilot or guide for the district of Numea, on the south-west side of New Caledonia. On arriving there on the 25th of September, I sent for the chiefs who were supposed to have instigated the attack on the "Vanguard" and "Avon's" boats, in October, 1847; two of them came on board, without any pledge being given on the officer's part for their safety, but were not identified by the man (Robert Stephens) who had been in the former vessel, as having been among the attacking party. Having been informed that the boats in question were still in the possession of the people of another settlement, Jitema, a few miles down the coast, I sent Lieutenant Pollard to demand them, and detained the chief (Angulla or Muiru) until they were given up. Lieutenant Pollard returned with two chiefs of Jitema, who had at once given up the only remaining boat, which however was not in a fit state to be brought off. Seeing that they were

all thoroughly alarmed, throwing the blame of the quarrel on the master of the vessel, and the people of the isle of Pines, and finding it quite impossible, from an ignorance of their language, to ascertain the true facts of the case, I thought it unnecessary to take any further steps, feeling satisfied that they will not willingly engage in any more treacherous enterprises. All the chiefs, on quitting the ship, and being relieved from their fears, made, as far as they could be understood, the most solemn promises to protect white men in future. Whether they will be enabled to keep their word will of course depend upon the way they may be treated; but the occasional visit of a ship of war, and publicity in general on all matters connected with these people, would certainly be the best means of ensuring it.

9. I sailed from the coast of New Caledonia for Sydney on the 28th of September, and regret that my time did not allow me to see more of all these islands, particularly the two larger of the New Hebrides—*Espiritu Santo* and *Malicolo*, which are little known, except to a few sandalwood traders.

10. For the reasons above stated, it is impossible to form any estimate of the population of these islands. On all the coasts they show in great numbers; and from the appearance of New Caledonia, especially on the north-east coast, where the hills are carefully cultivated and irrigated, and where they speak of hostile inland tribes, it must be considerable. There are no English missionaries in the group, but there are Samoan and Rarotongan teachers in connection with those in the Navigators', at the latter island, and also at Vate and Marr.

11. The Bishop of New Zealand during his late visit selected, from among many who offered at different places, three or four lads, whom he has taken to Auckland for education at the college, and who, it is to be hoped, will be useful, ultimately, as interpreters; and his Lordship is, I understand, in hopes of being able to place one or two missionaries in New Caledonia. There are two belonging to Nova Scotia, who are ready to take advantage of any opening, residing for the present at Aneiteum, where, as at the isle of Pines, the French Roman Catholic mission has stations with the same view. At the latter place, I met the French bishop, who, with his people, had been obliged to leave Balade, in New Caledonia, about two years ago, now returning from Europe by way of Tahiti, with several priests, to re-establish themselves at Yengin, where they had formerly purchased about 200 acres of land. I was given to understand that the hostility of the natives to them at Balade, arose from the conduct of the crew of the French corvette de charge "*La Seine*," who, after the wreck of that ship in 1846, remained there some months, until vessels could be procured to take them away. The crew of the "*Brillante*" corvette, who afterwards came to remove the mission, were attacked, and five men wounded by the natives. Those of Yengin, however, being tolerably well disposed towards foreigners, and under the authority of an intelligent chief (Basset or Barret), who had carefully protected the land of the mission during their absence, and fully acknowledges their title to it, it is probable they will find no difficulty in settling, and with common prudence on their part, establishing themselves firmly there. Should the French Government entertain (as is generally believed in these seas) any scheme for the occupation of New Caledonia, such an establishment would (as in other places) afford cause for the visits of ships of war, and perhaps occasional interference on its behalf, with the chief's authority. The bishop himself told me that he was to have left Tahiti in a ship of war, if one could have been spared, and he did come to Aneiteum in a schooner (the "*Sultain*") belonging to the Government.

12. That a little regulation only is necessary to establish a fair and practicable intercourse between our people and the inhabitants of these islands, is evident from the beneficial effects already produced in this respect by the two establishments (or factories as they may be called) at Aneiteum, and the isle

of Pines. The Europeans there live on the best terms with the natives (those of the latter island only a few years since considered the most savage and treacherous of any), who are rapidly acquiring even the English language, and seeking employment as seamen, &c. Difficulties, however, must be expected to arise, as the numbers of white men thus employed increase, and (as is already beginning to be the case) they spread themselves as settlers over all these islands. Desertions are numerous, and many are induced to come from Sydney, who are afterwards employed by the agents of the sandalwood houses on their own terms. Shore whaling has already been attempted at Aneiteum, where fish are extremely plentiful; and as many circumstances are in favour of its being carried on, it is not likely that it will stop there. Should, therefore, no precaution be taken by the Government, a few years will probably produce (on a smaller scale) questions as troublesome to settle as occurred in New Zealand previous to its occupation as a British colony.

13. The very slight acquaintance with the hydrography of these countries (the French chart of New Caledonia and the Loyalty Islands by the "*Astrolabe*" and "*Zélée*" being scarcely worth the name) is a serious impediment to commercial intercourse, and regular visits by her Majesty's ships.

During our hurried cruize, Mr. Hilliard, the master of the "*Havannah*," has been very diligent in acquiring information, and making drawings of some harbours, which may be useful in future, and will of course be transmitted when ready. Should their Lordships, however, think it advisable that a regular survey of the most frequented parts should be made, I beg to suggest that her Majesty's steam-vessel "*Acheron*" might during the winter months (the fine weather season in these latitudes) be most advantageously employed upon it, without interfering in any material degree with that of New Zealand, with which Captain Stokes is now occupied. Should their Lordships not approve of this distribution of the "*Acheron's*" time, a small vessel could be readily procured at Sydney, which, whilst carrying on the survey, might also execute the very important duty of attending to our commercial interests in that quarter.

Mr. Crawford says that, "with the exception of the negroes of the Pacific Islands, a language, essentially the same, is spoken from the Feejee to Easter Island, and from the Sandwich Islands to New Zealand; and the men who speak it are of the same race. In that language is found in all about 100 words of Malay or Javanese.

"Now, two questions arise out of these facts. The first, how come one language and one people to be so widely spread? The tribe must have extended itself originally from one central point, although afterwards probably by intermediate steps. From the Friendly, or Society Islands, all the way to Easter Island, there exist something like stepping stones. And the wanderers would be all the while within the tropics, and so across the equator to the Sandwich Islands. But the difficulty is with New Zealand. Four islets, called in the Arrowsmith maps, Macaulay, Curtis, Sunday, and Recherche, might have formed the resting-places. I know nothing of them but the name and locality, and beg information. What are the prevailing winds? Are they inhabited—and if so, by what race? I suppose the Malays to have got into the islands of the Pacific not to the N. but to the S. of the equator, and by Torres Straits. There is a larger proportion of Malayan words in the dialect of the Friendly Islands than in Tahitian or Sandwich Islands; and it seems to diminish in proceeding eastward. It is difficult to fancy who these Malays could be, but, probably, tempest-driven pirates. They could not be the Tripang fishers that visit the shores of the gulf of Carpentaria, because these are natives of Celebes, and speak languages different from Malay."—ED.

According to Dr. Latham, there are but two Vocabularies of the language of New Caledonia—one in Cook's Voyage, the other in La Billaudière's. Both are scanty, but the latter is the longest.

"*A priori*, we expect to find the New Caledonian like the language of Tanna and

Mallicollo. It is so to a certain extent only. The three are expressly stated to be mutually unintelligible. This is what we expect.

But as far as the scanty vocabularies that supply our philological *data* justify an inference, there is something connected with the New Caledonian which we do *not* expect.

It has points of similarity so definite with the *Tasmanian* dialects of Van Diemen's Land, as to suggest the probability of the Tasmanian population having reached their locality after a migration *round* Australia rather than *across* it—a point noticed in the Appendix to Mr. Jukes' 'Voyage of the Fly,' and a point to be taken along with the significant fact that the Van Diemen's Land population differs in dialect *more*, and in physical appearance *much more*, from the Australian than the geographical proximity of the two countries prepares us to expect.

It also has—a point investigated in the Appendix to Mr. M'Gillivray's 'Voyage of the Rattlesnake,' now in course of publication—equally definite and equally remarkable points of similarity with the *Louisiade* dialect, more so than with those of the New Hebrides.

Putting these two facts together, the philological phenomena of the New Caledonian suggest a migration *via* Louisiade to New Caledonia and Van Diemen's Land, separate from and independent of the one which carried the stream of population from New Guinea to the New Hebrides.

Upon the importance of additional *data*, either to confirm, to modify, or to set aside this doctrine, it is unnecessary to enlarge."—ED.

At p. 177 of the 'Journal of the Royal Society of Van Diemen's Land,' an account is given of a canoe lately picked up by the ship "Prince Regent," Captain Mores, in lat. S. 1° 25', and long. E. 171° 45', about 200 miles from land. In this canoe were three of the inhabitants of Henderville's Island, whence they had been drifted in a gale.—ED.

For further Notices of the Islands of the Pacific see the Articles in 'The Nautical Magazine,' 1850, by Captain Sir E. Home, R.N., F.R.G.S., and in Jameson's 'Edinburgh Journal' for January to April, 1851, by Mr. Dana.—ED.
